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BOOK REVIEWS.

The Sphere of the State, or the People as a Body Politic. By FRANK SARGENT HOFFMAN. New York : G. P. Putnam's Sons.

HE who would reason about man and organic society is limited to a few fundamental ideas. There is God, and nature apart from man. Then there is man, viewed as a part of nature, or man in his natural relations. Finally, there are the agencies of government which, in part at least, seem to be subject to the will of man. The famous social compact theory of government brought into play all of these fundamental ideas, and since the promulgation of the various forms of that theory it is difficult for any one to philosophize upon the subject without falling into similar lines of reasoning. Hobbes found men in a state of nature related to each other as wolves, and to escape from this desperate condition it was to their interest to compound for an absolute despotism. In the view of the more kindly Locke the relations of men in a state of nature were not uncomfortable. Men could not afford to come out of such a state into a state of civil government unless that government could offer a positive good. Rousseau held a still more kindly view of the state of nature. Mr. Hoffman, in common with modern writers generally, repudiates the social-compact theory of the origin of the state, while at the same time he affirms the correctness of the theory as applied to the government. He says : "The government is a necessity as truly as the state, but people in their organic capacity as a state ought to determine by social compact not only who are to be their governors, but also the mode of their selection and the sphere of their activities." Mr. Locke saw something of an organic consistency in what he called a state of nature. Mr. Hoffman has no use for the phrase "state of nature," but to his mind the word state expresses an organic self-conscious brotherhood in which repose all power and all responsibility for the well-being of the race. Governments are creatures of the state. They are at all times subject to the state. The state has for its object the perfecting of the race. It is bound to do everything which makes for this end. "A law is a requirement of the state, while a statute is a decree of the

government. The former can never be wrong." That which the brotherhood of man requires is right.

The book, however, is only incidentally a treatise on the theory of government. It is made up of fourteen lectures delivered to Seniors in Union College. In these lectures Mr. Hoffman is teaching what he thinks the people of the United States ought to do here and now on such topics as property rights, corporations, education, treatment of criminals, care of the poor, and the government of cities. And he does not leave the impression that he expects the people to act through a mystical brotherhood, but through their present governmental agents or such others as they may call into use. The chief business of the state is not to protect life and property. Its chief business is that of education. The state has to attend to police duty largely because it has failed in its chief function. Education is so essential to the main purpose of the state that no part of it can be left outside of state supervision. It may become the duty of the state to take charge of all private schools, and all endowments for educational purposes. The state is especially interested in religious education, and it cannot properly omit from its schools the teaching of religion. Mr. Hoffman allows no competitor to stand in the way of the state. There are no property rights, no natural rights of any sort that can be pleaded against the duties of the state. In the later chapters, however, he shows that in the family and in the church are found co-ordinate institutions which even the state is bound to respect. Progress is recognized as the law of the state. Because a certain policy was required at one time it does not follow that it should be perpetuated. The book is to be commended for its boldness and clearness of utterance on a wide range of urgent practical questions.

JESSE MACY.

Ethics of Citizenship. By JOHN MACCUNN, M.A. New York: Macmillan & Co., 1894. 8vo. pp. x + 223.

THE object of the book, as stated in the preface, "is to connect some leading aspects of democratic citizenship with ethical facts and beliefs;" *i. e.*, it does not attempt to contribute to knowledge of ultimate ethical principles, but it assumes the principles and is virtually an exhortation to conform to them. Those of us who believe that the present duty of ethical philosophers is to get sufficiently acquainted with the structure and functions of society to find out whether assumed